

1508/1168

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Dr. *N O U R S E*'s  
**S E R M O N**

P R E A C H ' D A T

The Primary Visitation

O F T H E

Bishop of *W I N C H E S T E R*,

A T

A L R E S F O R D.

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*A Vindication of the Christian Priesthood.*

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A  
**S E R M O N**

PREACH'D at

*Alresford, in the County of Southampton,  
August 31. 1708.*

A T

**The Primary Visitation**

O F T H E

Right Reverend Father in God,

**J O N A T H A N**

Lord Bishop of *WINCHESTER*.

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By **P. N O U R S E, D. D.**  
Chaplain in Ordinary to Her MAJESTY.

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Publish'd by his Lordship's Order, and at the Request  
of the Clergy.

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**L O N D O N:** Printed for **J O H N W Y A T,** at the  
*Rose, in St. Paul's Church-yard.* 1708.

An Indication of the Church and its Ministry

A

SEBASTIAN



Westford in the County of Suffolk  
August 21. 1708.

AT

The Primary Visitation

OF THE

Right Reverend Father in God

JOHN ATHERTON

Lord Bishop of Winchester

By T. A. O. U. R. S. D. D.

Chaplain in Ordinary to Her Majesty

Published by the Lordship's Order, and at the Request  
of the Clergy

LONDON: Printed by John W. ...  
R. ...



## I COR. IV. i, ii.

*Let a man so account of us, as of the  
Ministers of Christ, and Stewards  
of the Mysteries of God.*

*Moreover 'tis requir'd of Stewards,  
that a man be found faithful.*

**O**F all the Divisions which our Blessed Saviour told his Disciples he came to fend upon Earth, that is, which his Holy Religion, in it self the most Pure and Peaceable Institution, would be the occasion of; none are greater, or manag'd with more Heat and Zeal, than those which spring from the different Opinions of Men, concerning the Ministry and Government of the Church.

There is no Nation under Heaven where these Controversies have been sharper; or of longer continuance, than in our own, it has some time ago been taken Notice of by Foreigners: *Apud Anglos integro seculo de ecclesie regimine controversia violenter agitata est, ad status usque publici convulsionem.* In England the Contests about Ecclesiastical Government have been for a whole Age carried on with that Violence, as to throw even the State it self into Convulsions.

The first Christians had none of these Disputes; for the Gospel was plain to them, that Christ had more Compassion than to leave them *as Sheep not having a Shepherd*. They knew what Authority he had left to his Church, and what Order of Men were invested with that Authority; and as these were far from abusing their Power so as to *Lord it over God's Heritage*, so the People esteem'd them highly for their *Works sake*; insomuch that St. Paul testifies of the *Galatians*, c. 4. v. 15. *If it had been possible, they would have pluck'd out their own Eyes and have given them to him.*

And after the Apostolick Age, even till the Empire became Christian, so great an Opinion had the People of their Spiritual Governours, that they entrusted them with the disposal of their Alms, which were then very liberal; they made them Arbitrators of their Differences in Civil Matters, even those that were of the greatest Consequence; they follow'd them into Prisons, and unto Death, and were ready, when they lawfully might, to hazard their Lives in their Defence. 'Tis true, Bishops had then many Enemies, but they were the Heathens or the Jews only; no one pretended to be a Christian who did not own their Power, and readily submit to their Commands.

But after the Affairs of the Church grew quiet and prosperous, and Christian Emperors thought no Favours too great to be conferr'd on those whose Services to their Holy Religion had preserv'd it, and to whom themselves and their People owed their Conversion; the Wealth and Honours which flow'd in upon the Clergy, as it made ambitious Men seek to be admitted of ~~their~~ Order, so it rais'd them many



many Enemies, even of their own Household; Presbyters contended with their Bishops for an Equality by original Institution, and Bishops themselves broke out into Feuds with one another upon the account of Temporal Rights and Privileges.

The Bishops of *Rome*, not content to usurp upon the rest of their Brethren, extended their Claim of Supremacy over Princes themselves, and consequently all Civil Rights (so far as they should judge it conduc'd to the Good of the Church) were made subject to their Universal Jurisdiction.

This is the Original of confounding the distinct Powers of Church and State, which gave but too just a Provocation to temporal Princes to follow the same Pattern; some of them, for Security of their own Rights, broke in upon those of the House of God: Others have grown so jealous of the Hierarchy it self, as utterly to extirpate and abolish it. Blessed be God this is none of our Case; we left the Errors and Abuses of Popery, without swerving from the Rules of Scripture, or the Discipline and Practice of the purest Ages.

Our Princes claim no other Supremacy in Ecclesiastical Affairs, than what appears to have been always given to all Godly Princes in Holy Scripture, and which the Primitive Christians were so far from denying to the *Roman* Emperors, that they rejoyc'd greatly to see them capable of taking the Exercise of it upon them: But there is a Race of Men sprung up amongst us, who, whether out of Flattery to the Civil Powers, or Envy to the Prosperity of the Clergy, or with a Design to subvert all Religion, do boldly assert, that the Spiritual Function is a meer Creature



of the State ; that Magistrates may consecrate whom they will, and he becomes a Priest ; that the Spiritual Character ceases whenever they please to put an end to it ; that particularly the Clergy of the Church of *England* (than which none ever had a more regular Mission) have no Authority or Powers but what they derive from the Prince , as the Prince originally derives his from the People.

But such impious Paradoxes have no Pretence, or Colour of Reason alledg'd for them, unless it be upon the account of those Honours and Privileges which our Princes have formerly conferr'd upon the Sacred Order, and which are still continu'd to us by the Favour of our Laws ; or else because in the outward Exercise of our Spiritual Powers we own our selves to be under their Direction and Government. But nothing can be weaker than the former way of arguing, those Rewards themselves proving the Office to have been antecedent to them ; it being also plain from Scripture, and other Histories of undoubted Authority, that the Church had its Governors , and subsisted as a Society, when all Earthly Powers were set against it ; And that those Governors act by an Authority distinct from the Civil Powers ; and, where the Magistrate is not Christian, wholly independent of them, appears plainly from that single Instance of the Apostles, who when they were commanded not to *speake at all, nor teach in the Name of Jesus*, Acts 4. v. 18. thought themselves warranted and obliged to go on, by Virtue of the Commission they had receiv'd from God, which they knew could not be superseded by any Earthly Authority.

And



And as to the other Suggestion, that because we are regulated and order'd by the State in the Exercise of our Spiritual Function, therefore it must needs be derived from it; this needs no other Confutation than the Example of the *Jewish Church*, which in its external Polity was so far subjected to the Power of their King, that he might banish or depose the High Priest himself, yet could he not without the utmost Peril burn Incense, or exercise any other part of the Priestly Office; as appear'd in the Case of *Uzziah*, who was smitten with a Leprosy for attempting it. *2 Chron. Chap. 26.*

• These are plain and full Answers to all the Arguments that are brought by the Adversaries of the Priesthood to invalidate its Divine Institution and Authority; but for all this, their pernicious Doctrines grow popular, and *will eat as doth a Canker*, meeting either with weak Minds which are not able to distinguish what these Men have so artificially confounded, the Civil Rights and Privileges of the Clergy with the Spiritual; or else with envious ones, that will not own any such Distinction, unless they could see (what we hope they never will in this Church) an actual Separation of the one from the other.

Setting aside therefore the Consideration of those secular Rights and Advantages, which were intended for the Honour and Support of the Priesthood, and not to extinguish the internal Powers essentially belonging to it. I shall prove from the Words of the Text.

*First*, That the Sacerdotal Office was instituted by Christ himself, with an Intention that it should  
continue.

continue for ever in his Church, and that they who are called to it are his peculiar Officers or Ministers.

*Secondly*, I shall shew wherein their Ministry consists.

*Thirdly*, I shall consider what our Duty is in the Relation we bear to Christ, 'Tis required of Stewards, that they be found faithful.

Of the *First* of these. That the Sacerdotal Office was instituted by Christ, with an Intention that it should continue for ever in his Church, and that they who are call'd to it, are his peculiar Officers or Ministers.

Though our Saviour told *Pilate*, that *his Kingdom was not of this World*, John 18. Verse 36. yet at the same time he denied not that he was a King; for it was his Business to erect a Spiritual Kingdom in it, and therefore for all the Submission and exact Obedience which he paid to the Civil Powers, he never ask'd their Leave or Advice who should be the Officers in his Kingdom, but proceeded by his own Authority to chuse them; thus were the Apostles and the Seventy sent forth by his sole Commission to *preach the Gospel of the Kingdom, to turn Men from Darknes to Light, and from the Power of Satan unto God.*

And as our Saviour used the Ministry of Men to carry on the Affairs of his Kingdom whilst himself continued upon Earth, so after his Ascension into Heaven he confirm'd his Apostles in their Office, by  
the

the Descent of the Holy Ghost upon them, and he endued them with larger Powers from Above.

Christ himself was from thenceforth to sit at the Right Hand of his Father, but as supreme Head of his Church he will always govern and preside over it. If then the Ministry of Men was thought necessary for his Church, whilst himself was visibly present with it, how much more now that he is in Heaven, and rules it by the invisible Influences and Operations of his Spirit? Wherefore when he ascended up on high, *he gave some Apostles, some Prophets, some Evangelists and Teachers.* Here we find an Appointment of several Ecclesiastical Officers, and the End for which they were appointed will prove the Continuance of so many of them as are necessary for that End; that is, *for the Work of the Ministry, for the perfecting of the Saints, for the edifying of the Body of Christ.*

However, those other Texts, *as my Father sent me, so send I you, John 20. v. 21. and, lo I am with you alway to the end of the World, Matth. 28. v. 20.* which the best Interpreters have ever understood to imply our Saviour's Intention, and the Authority he gave for a perpetual Succession of Ministers in his Church, are now evaded, or thought unsatisfactory; yet no one will deny, that so long as the End continues for which God appointed any Means, so long the Means will be continued also: Otherwise Infinite Wisdom would not act by Reason, or by such Measures as are consistent with themselves. But there will be always to the end of the World Work enough for the Ministry, were it only to defend Religion, and to convince or confute such Gain-sayers: There will likewise always be Saints to be  
perfected



perfected by the use of God's Word and Sacraments; the Church of God, till the Consummation of all things, must be edified, that is, built higher upon those Foundations which Christ has laid for it, by continual new Accessions of Disciples and Profelytes.

And accordingly provision is made for this purpose, they who will not understand the Commission which Christ gave to his Apostles to ordain their Successors, ought to have more Modesty than to deny there is any such thing; since 'tis plain that the Apostles did act in pursuance of it, and gave Authority to others to follow their Example. The Instances of *Timothy* and *Titus* are too well known to need to be insisted upon, both were Ordain'd by St. *Paul*, and both receiv'd Instructions from him concerning the Ordaining others.

And that this was intended by our Saviour as a standing Rule for constituting Officers in his Church, will farther appear, in that the Holy Ghost himself would not dispense with it, but when he had call'd *Barnabas* and *Saul* to the Ministry, they were yet to receive Authority to execute it, in the ordinary way of Episcopal Consecration; therefore he commanded those who had Power to send others, *to separate Barnabas and Saul for the Work whereunto he had called them*; which was done as we now receive our Ordination, by Prayer, and laying on of Hands.

Wherefore since Christ himself did institute the Ministry for Spiritual Ends and Purposes, without the Leave or Advice of the Civil Powers, and gave Commission to his Apostles to continue it in his Church, and accordingly they did derive it upon others, and it has been convey'd down to us by undoubted Authority



thority received from them, we ought to *magnifie our Office*, for 'tis plain we are not (as some would have it) meer Creatures, or precarious Officers of the State, but the true Ministers of Jesus Christ.

And this will be farther demonstrated in the Second Thing I propos'd, which is to shew wherein our Ministry consists, and that is in being *Stewards of the Mysteries of God*.

But one of late has undertaken to prove that there is no such Thing as a Mystery in the Christian Religion, a very proper Introduction for that infamous Book which came out not long after it, to prove that there is no Priesthood in it; but as well might they affirm that there is no Gospel, as that there are no Mysteries in Christianity. If we take that Word to signifie what we could not have known but that it is reveal'd, and what our Reason, though we are assur'd of its Truth, is never able to comprehend; such are not only the Doctrine of the Trinity, of the Incarnation of the Son of God, and the Satisfaction which he made for our Sins; but the Sacraments which are the Seals and Conveyances of our Redemption are Mysteries also; unless any one will pretend to understand how it is, that in Baptism we are *born again*, are made *New Creatures*, and receive the Principle of Spiritual Life into our Souls; or how it is in the other Sacrament, that the Bread and Wine are the *Communion of the Body and Blood of our Lord*.

The Mysteries therefore of which we are Stewards, are the Word and Sacraments; of the First of these the Apostle speaks, *2 Cor. c. 5. v. 19. God hath committed to us the Word of Reconciliation*, that is, the Gospel, which contains all the Mysterious Articles of

our Faith, all that we are to believe or practise in order to Salvation: As under the Law, *the Priests Lips were to preserve Knowledge*, and the People were to enquire of the Law at their Mouth, so is it under the Gospel a chief Part of the Priestly Office, *to preach the Mysteries of the Kingdom of God*, and by sound Doctrine both to exhort and convince the Gain-sayers.

Tho' this is plainly appropriated to the Ministry, yet in an Age so addicted as this is to *Enthusiasm*, 'tis not easie to convince Men of it; What a Temptation is it for Men to pretend to come with Messages from God, when there are so many ready to take their Word for it? Others not so blinded as these, yet placing Religion almost wholly in hearing Sermons, think it a strange Abridgment of their Liberty, if they may not go where they can edify most. Neither of these have any notion of that Order which God has establish'd in his Church, nor will they consider or understand those Words of the Apostle, *how shall they preach except they be sent?* Rom. 10. v. 15.

Secondly, That *Word of Reconciliation*, which may be emphatically call'd so, by which Men are absolv'd from their Sins, is committed to the Ministers of Christ to be dispens'd to those who by unfeigned Repentance are made capable of it. No sooner do we insist upon this Branch of our Authority, but we are sure to hear the *Scribes Question*, *Who can forgive Sins but God only?* Mark 2. v. 7. But as Christians cannot but acknowledge that *the Son of Man had Power on Earth to forgive Sins*, Mat. 9. v. 6. so what could hinder him from delegating that Power to others, to be exercised ministerially under

under himself? and that he did so, seems as plain as Words can express it, in Two Places of St. *Matthew's* Gospel, *c.* 16. *v.* 19. and *c.* 18. *v.* 18. and in one of St. *John's* *c.* 20, *v.* 23. In all which Places the Occasion and Manner of speaking, and other Circumstances with which the Words were deliver'd, as well as the literal Sence of them, call for this and for no other Meaning; and so they have been ever understood by the Fathers and best Interpreters of the Scripture, to whose Judgment the Church of *England* conforms herself, as may be seen particularly in the Office for Visiting the Sick, where the Priest absolves the Penitent with Authority, only acknowledging that he does it in the Name of the Trinity, and by Virtue of the *Power which Christ hath left in his Church*; a Power that would not be so disputed as it is, were it not for the hard Condition of a sincere Repentance, without which no Benefit can be had from it.

*Thirdly*, The dispensing of the Sacraments, which 'tis plain are Mysteries in our Religion, is committed to the Ministers of Christ.

I will not enter into the Dispute, what Validity there is in the Sacraments when administred by other Hands, 'tis enough that we can prove that the Apostles, and in them their Successors were appointed by Christ himself to be the ordinary Dispensers of them. Men may extend their Charity as they please, but it does not become any one to *be wise*, much less to be positive *beyond what is written*. The Apostles then had a Commission from Christ to baptize, as well as to *teach all Nations*, Mat. 28. *v.* 19. And as to his last Supper, when he brake the Bread, and



blessed the Cup, he commanded them to do the same thing as they saw him do, which Power must be continued to their Successors, because the *Lord's Death* was to be shewn forth after the same manner *till his coming again* to Judgment: And since it is the Business of the Priesthood to reconcile Men to God, surely nothing comes more properly under its Care, than the Seals of the Covenant, the best visible means of reconciling them to him.

Besides these are indeed *the Keys of the Kingdom of Heaven*; in the use of which consists that Discipline which Christ ordain'd in his Church, and which is absolutely necessary to its good Order and Preservation.

No Society can subsist without a Power of punishing Offenders; and as the Church has no Claim to any coercive Power, which way should she keep her Members in Awe, if not by withdrawing her Privileges from those who are unsound in the Faith, or whose Lives are a Scandal to their Holy Profession?

This Right she has from Nature as a Society, but claims it also from the Authority of Christ, they who will not *hear the Church*, are to be accounted *as Heathens or Publicans*, Mat. 18. v. 17. which if it does not exclude them from all civil Commerce with Christians, yet it must at least imply, that they shall not be admitted to Holy Offices, especially not to partake of the Body and Blood of Christ, unless we can think it fitting that these should be communicated to a *Heathen*.

Were this Authority derived from the Civil Powers, and not from Christ, what had become of the Church



Church in Times of Persecution ? But we find that then with this Discipline only, her Governors had a greater Awe and Influence upon their Flocks to keep them stedfast in the Faith, and unblameable in their Manners, than now that the secular Arm is likewise come in to their Assistance.

And however we are limited by the State in the outward Exercise of our Holy Function, yet this Power of keeping back from the Communion those whom we judge unworthy of it, is still reserv'd to us, as may be seen in the Rubrick of the Communion-Office, where every Minister is allow'd to do this, only he is obliged to give notice of it to his Bishop, in order to have the Offender farther prosecuted as his Crime shall deserve it.

Having shewn from whence we derive our Ministry, and wherein it consists, I proceed in the Third Place, to the Duty mention'd in the Text, *'Tis requir'd of Stewards that a Man be found faithful.*

The Apostle might have been more particular in reckoning up the good Qualities that are requir'd in a Minister of Jesus Christ ; for besides those Graces of Meekness, Humility, Charity and Sobriety, and what ever else adorns the Christian Life, in which he ought to shew himself an Example to his Flock, there are other Duties to which his Calling more particularly obliges him, such as Zeal for his Master's Service, Diligence and Integrity in doing his Duty, Courage and Boldness in executing the difficult parts of it ; but all these are implied and comprehended in being faithful, that Steward who is so, will not be wanting in any thing, whereby they who are  
under

under his Charge may be profited, or his Master's Honour and Interest advanc'd by him.

Who then is that faithful and *wise Steward*? If he be a *Ruler* in the House of God, there are Duties which particularly respect that high Station, in performing which he must approve his Faithfulness to his Lord. All who are consecrated to the Ministry are bound to do God and his Church the best Service they can in it: A good Bishop will not therefore think that he satisfies his Duty by preaching only, or doing any other part of the Office of a Presbyter, thanks be to God, we have enow of that Order for the Work to which they are appointed. St. Paul, though he had Authority to baptize as well as any inferiour Officer in the Church, yet left that Business to others, *Christ*, says he, *did not send me to baptize, but to preach the Gospel.* 1 Cor. c. i. v. 17. He thought it behoved him to employ himself that way wherein he could be the most useful, which was at that time in planting the Christian Religion, but where that is already establish'd and profess'd in its Purity, the best thing that can be done, is to take care that it be maintain'd and supported. As this Care lies chiefly upon the Governors of the Church, they being both by their Spiritual and Temporal Authority most enabled for it, the Two best Ingredients in their Character are, a Spirit of Government for keeping up Discipline and good Order within the Church, and a Spirit of Zeal and Courage to defend her against her Enemies.

It ought therefore to be look'd upon as a singular Blessing to any Church, and for which she can never sufficiently express her Thankfulness, when Men

of

of this Character are advanc'd to preside over it; and nothing can be a surer Proof of this, than if they are such as have hazarded their Lives for the Truth, if they have vigorously against the strongest Opposition asserted her Discipline, if they have always kept a watchful Eye upon her Adversaries, and by their Power and Interest in the State have been able to frustrate the Designs of those that *have evil Will at Sion*. By such as these God fulfils the Promise which he made to his Church by the Prophet *Jeremiah*, c. 23. v. 4. *I will set up Shepherds over them which shall feed them, and they shall fear no more nor be dismayed, neither shall they be lacking, saith the Lord.*

We, my Brethren, who are the subordinate Stewards in the House of God, must shew our Faithfulness to our great Master in a cheerful Obedience to him, who by his Providence is set over us; we know that by our Constitution the Cure of Souls is, as it ought to be, originally in the Bishops, and by their Hands is committed to us in the Places to which we are appointed: What part of it therefore they have intrusted us with, for so much we are accountable; and that we shall find chiefly consists in a Power of dispensing the Word, and of administering the blessed Sacraments.

As to the latter of these, though we detest the blasphemous Arrogancy of the Church of *Rome*, in affirming that by their Consecration the Elements are converted into God, yet we should be false to the Souls of Men, and to the Dignity of our Function, did we not maintain, that *the Cup of Blessing which we bless is the Communion of the Blood of Christ*, and the *Bread which we break is the Communion of the Body of Christ*, 1 Cor. c. 10. v. 16.

Such



Such being the Dignity of that Sacrament we are not faithful Stewards of it, if after the Manner of that Church, we detain half of it from the People, or if we give them the whole, but with such Indecency and Irreverence, as they will hardly *discern* it to be the *Lord's Body*.

'Tis our Duty also to be ready to administer this Bread of Life on all usual and proper Occasions, especially to those that are in Extremity of Sickness, exhorting them to receive it as the best Provision for their Way to Eternity; we should also spare no pains in exhorting the careless and slothful Christians to prepare themselves for the worthy partaking of it, instructing them well in the Necessity of the Duty, and in the best Manner how to perform it.

And as we have both power from Christ our Master, and Allowance from the Laws we live under to keep back enormous Offenders that they presume not *to eat of that Bread, and drink of that Cup*, it were to be wish'd that this Authority were more frequently exercis'd, whereby the ancient Discipline of the Church would be in a great measure reviv'd, the Dignity of the Priestly Office asserted, the blessed Sacrament vindicated from Contempt, Vice and Irreligion discouraged and disgrac'd; and it is great Charity to an exorbitant Sinner, not to suffer him if he would, *to eat and drink his own Damnation*: Moreover by this means the Ground of Offence which is taken at our mixt Communions would be remov'd, an Objection which has never greater Weight, than when they who make it, do for their Interest only joyn in Communion with us.



As to the other part of our Ministry, the Preaching the Word of God, since the greatest Part of Religion is now a-days plac'd in Hearing, very much depends upon our Faithfulness in discharging it.

They who hate our Prayers, but will vouchsafe us their Presence for the sake of a Sermon, we may be sure are such as will not endure sound Doctrine; if in Return for their good Opinion of our Performances, and out of a vain Desire of keeping up their Esteem, we *handle the Word of God deceitfully*, making it bend to their corrupt Principles, what Contempt do we bring upon our Office? To what Danger do we expose our own Souls and those that hear us? *Wo be to the Shepherds*, says the Prophet Ezekiel, *who feed themselves, should not the Shepherds feed the Flocks?* Whatever present Turn may be serv'd by such unworthy Compliances, in the end we shall find it infinitely better to take the Advice which St. Paul gave to Timothy, 2 Epistle c. 2. v. 15. *study to shew thy self approved unto God, a Workman that needeth not to be ashamed, rightly dividing the Word of Truth.*

Sincerity in our Doctrine is as much requir'd of us as Sincerity in our Lives. Titus c. 2. v. 7. Wherefore St. Paul told the Elders of the Church of Ephesus, that he was *free from the Blood of all Men*, because he had not shunn'd in the Course of his Ministry to declare unto them *the whole Counsil of God*; he did not conceal any thing for Fear or Favour, he never flattered the Jew that he might be justified by the Law of Moses, nor the Gentile that he might be saved by good Morality, nor the Gnostick that a Mixture of *Judaism* with *Christianity*, that is, his being a *Christian* for his Conscience, and a *Jew* as Occasion serv'd for

## *A Vindication of*

Interest, would excuse him from Hypocrisy before d; but he testified both to the *Jews and Greeks*, to Men whatsoever, *Repentance towards God, and it towards our Lord Jesus Christ*, as the only Way Salvation.

After the Pattern he hath set us, we must neither deal nor enlarge the Terms of Salvation, but make it our Business to state and explain them aright, and to inculcate them at fitting Opportunities: Faith and Repentance seem very easie to be understood, but when they are consider'd in the Sense in which the Apostle meant them, as General Heads of Religion, the one comprehending all that the Scriptures will have us to believe, the other what Duties soever we are to practise, we shall find them a very large Field wherein to exercise our Studies and our Faithfulness.

All that the Time will permit me to say of them is, that we ought with all Courage and Diligence to set our selves to oppose all those Errors, whether in Opinion or Practice, which are grown popular, and are for that Reason the more dangerous.

In preaching Faith in Jesus Christ, 'tis not enough that we let the World know there was once a Person of that Name who lived well, and suffered unjustly; but we are farther to insist upon the Dignity of his Person, and the Merit of his Death, which as he is the only begotten Son of the Eternal God, was a full Satisfaction for the Sins of all Men. In preaching Repentance we are not to be afraid of any Man's Displeasure, but be he never so rich or powerful that has rais'd himself in the World by Frauds or Oppression, we must give him to understand that without making Restitution he can give no Proof of a true Repentance.

And

And as this Duty looks forward, as well as upon that which is past, and takes in all the Duties of the Christian Life, we must not forget or conceal any one of them; but amongst the rest those ought to have the Preference which most nearly concern the publick Peace and Tranquility: Wherefore as the Apostle charges *Titus*, c. 3. v. 1. Put those under your Charge *in mind to be subject to Principalities and Powers, to obey Magistrates, and to obey them that have the Rule over them in Spiritual Matters, and who watch for their Souls.* This was never more necessary to be done, than at a time when strange new Discoveries are pretended to be made of original unalienable Rights of Nature, which empower Subjects to constitute at their Discretion their own *King*, and their own *Priest*.

Thus if we discharge our Duty with Diligence and Sincerity, by giving out to our Fellow-Servants their Portion of Meat, the Word and Sacraments in due season, we may anticipate to our selves the unspeakable Happiness of that blessed Day, when all our Services will be approved of and rewarded by our Master, when he will say to those who deserve well of him, *Well done thou good and faithful Servant, thou hast been faithful over a few things, I will make thee Ruler over many things, enter thou into the Joy of thy Lord.* Now to God the Father, the Son and the Holy Ghost be ascrib'd all Glory and Power for evermore.

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